

Religious Notices:

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on Sunday-Sabbath at 10.30 a. m. and 7.30 p. m. Sunday-School at 11 a. m. Sunday-School prayer-meeting Sabbath, at 7 p. m. Weekly prayer-meeting Thursday, at 7.45 p. m.

METHODIST EPISCOPAL CHURCH.—Rev. Allen Mann, Jr., Pastor. Sunday services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday school at 12 a. m. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening, at 7.45 p. m. People's meeting Tuesday evening at 7.45 p. m.

WESLEYAN METHODIST CHURCH.—Rev. Alfred Clegg, Pastor. Sunday services: Preaching at 10.30 a. m. and 7.30 p. m. Sunday school at 2.30 p. m. Prayer meeting Thursday evening at 7.45 p. m. Classes meeting Tuesday and Friday evening at 7.45 o'clock.

WESTERN PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services 10.30 a. m. and 7.30 p. m. Sunday school, 12 m. Weekly prayer meeting at 8 o'clock each Thursday evening in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty street. Rev. W. G. Farrington, D. D., Doctor. Morning service, 10.30 o'clock. Second service, 7.30 p. m. except first Sunday in month when it is at 3.45 p. m. Sunday school at 3 p. m.

HOLY CHAPEL.—Sunday school every Sabbath at 3.30 p. m. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8.30 a. m. High mass, 10.30 a. m. Vespers 3 p. m. Sunday school, 2.30 p. m.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley Schoolhouse, Bloomfield avenue, every Sabbath at 3 p. m. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. E. Egbert, Pastor. Sunday services: Preaching 10.45 a. m. and 7.30 p. m. Sunday school 2.30 p. m. Class meeting Tuesday evening at 8 p. m. Prayer meeting Thursday evening at 8 p. m. Children's class for religious instruction Saturday at 3 p. m.

ST. PAUL'S EPISCOPAL CHURCH, (Watervisiting).—Rev. James P. Faure, Rector. Service Sunday 10.45 a. m., 7.45 p. m. Sunday school at 9.30 a. m. Seats free. All are invited.

NEW YORK PRESBYTERIAN CHURCH.—Rev. John M. Ensor, Pastor. Hours of service, 10.30 a. m. and 7.30 p. m. Sunday school 2 p. m. Prayer meeting, Tuesday evening at 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath service 10.30 a. m. and 7.30 p. m. Sunday school 9 a. m. E. G. Day, Superintendent. Prayer meeting Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 p. m. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Wednesday evening.

ST. MARK'S CHURCH (Bloomfield Ave.).—Sunday services: Preaching at 10.30 a. m. Rev. Mr. Furr. Sabbath school 3 p. m. E. A. Snell, Supt. Preaching 7.30 p. m. Rev. J. H. Cooley.

UNION GOSPEL TEMPERANCE MEETING.—Every Sunday afternoon at 4 o'clock, in the Old Lecture Room of the First Presbyterian Church. All are invited.

Letter from Saratoga.

UNITED STATES HOTEL,
SARATOGA, Sept. 14th, 1885.

The week just past has been a very busy one in Saratoga—and not at all dull, although the season is late. What with the Social Science Convention, the Historical Association, and the Economic Conventions—added to the daily routine of Saratoga amusements, there has been enough going on to interest all. The weather, too, has taken a change for the better, and we are all once more basking in golden autumnal days—after a rainy period almost unprecedented at this time of the year.

A great many interesting papers were read—and ably discussed at the different conventions. The Social Scientists devoted much time to the consideration of that great problem of the near future in our country, the struggle between capital and labor.

EX-PRESIDENT WHITE.

of Cornell University, spoke several times and was always listened to with great interest. Mr. White well represents the typical American gentleman, and has a charming manner and address. He is of medium size, with brown hair and beard, regular and refined features—polished manners and fine address. He has an easy, pleasant manner of speaking to a public audience, and invariably rivets the attention of his hearers. Mr. White was president of the Historical Association. Among other.

PROMINENT GENTLEMEN.

who took part in the proceedings of the different conventions were Prof. Goldwin Smith, of Toronto, Canada; Major General Cullum, U. S. A., who read an interesting paper upon the battle of Saratoga in 1777; Hon. Eugene Schuyler, who read a paper upon materials to be found for American history in the archives of foreign governments. Rev. Dr. Wayland of Philadelphia, and Judge Wayland, Harvard College, and Johns Hopkins University, were ably represented by Profs. Channing, Adams, and others. The veteran philanthropist, Miss Elizabeth Peabody, of Boston, attended all the meetings, and occasionally rose in her place to make a few remarks. Her tresses are white with age, her face seemed with furrows, and she wore a hat and costume which would be sharply criticized by a Saratoga belle, but nevertheless the kindly old lady, whose whole life has been devoted to the public good, was everywhere treated with honor and attention. In despite of the

WISDOM AND MUCH LEARNING annually aired at these conventions, any one with a keen sense of humor would find much to divert them, both in the personnel and proceedings of these august bodies of men and women. Among the women, the strong-minded female was easy to be selected—often with short hair and wearing the severest style of costume, as though the airy graces of the toilet were abominations to be devoutly avoided. Your average strong-minded woman is not a beauty, and very early learns that she has nothing to expect in the way of adoration by her good looks.

Being feminine, however, she is not going to give up her natural right of masculine heart-breaking, and she therefore employs far different tactics from her fashionable sister. She scorns the homage which is paid to beauty and dress, and intends to captivate, not by her clothes, but by herself. She makes a merit of her very eccentricities, and the simpler she becomes in dress, the more pronounced become her ideas, or rather the more singular. And she is not afraid to express her ideas in public, either, and mounts the platform with a courage which is quite astounding to the diffident masculines who crowd the seats in front of the platform,—men very strong in these theories of reform, but generally rather weak in their physiques, being weak-kneed, bald-headed, and rather caudacious looking-in general. To describe the various styles of coiffure

adopted by the masculine reformers at their conventions that is, where there is any hair left to be described, would be a diverting task, if we had space at command. A favorite mode of presenting a picturesque appearance in the rear, when nature has left the front of the skull quite bare, is to part the hair in the middle behind, and to comb the long locks quietly over the ears. Another parts his hair horizontally, just a little above the nap of his neck and combs the upper locks upward to cover the bare waste of the head on the top, while a third allows his hair to grow long, and then ties it together at the back in an odd little queue, which easily awakens the risibles of the youngsters. Bandanna handkerchiefs and skull-caps were frequently worn to protect bald heads, and really would not be an admirable thing to revive the fashion of powdered wigs as worn in the olden time, for how much handsomer Addison looked in his flowing, curling locks than any wit or genius of the present day can possibly look, with-naught but a shining skull beneath his profusion of brain and the outer world! This week the

PRISON REFORMERS and the Presbyterian clergymen are coming to town, and will hold their sessions, which will be attended with more or less interest. At the States they are making ready for the politicians, who will arrive in force next week. This is the only hotel in the place which keeps its band throughout this month to enliven the mornings and evenings. Upon Saturday last there was an informal dance in the parlor, and rooms were crowded, so that one could hardly realize that we were nearing the middle of September. Society here was much shocked to hear of the sudden

DEATH OF EMORY A. STORRS, the famous lawyer of Chicago. Mr. Storrs and his charming wife have been expected here all the season, they having been among the regular *habitues* of the place, and the witty stories, brilliant flashes of thought, which made Mr. Storrs a boon companion in society, have been much missed this summer in Saratoga. Business engagements, however, prevented Mr. Storrs from spending even a little time here, and now that he has forever passed away from the ceaseless struggles and toilings of earth, to be seen among us here no more forever, there is a profound feeling of sorrow among his hosts of friends, and the deepest sympathy everywhere expressed for his most faithful and devoted wife.

SOPHIE SPARKLE.

Union Gospel Meeting.

The opening meeting in the old Lecture Room of the First Presbyterian church was largely attended, and about one-half the audience were ladies.

REV. H. M. DODD, of Augusta, N. Y., related some of his early experiences in the contest against the rum traffic. He enlisted in the warfare in opposition to intemperance when a lad, and for forty years had continued to oppose rum selling and liquor drinking at every opportunity. He strongly urged all parents to encourage their children to unite with the temperance army from the earliest period and so be preserved from the temptations that environ them, and the tempters that would lure them to destruction.

The Woman's Christian Temperance Union was doing a noble work in its efforts to reform the drunkard and save the tipplers from their danger of becoming drunkards, yet the greatest and most hopeful part of woman's work was that of educating children concerning temperance and the sin of intemperance and preventing them from entering upon the downward path which leads to the drunkard's grave. Let the children be well instructed in regard to the evil effects of liquor drinking and so cut off any further supply of victims to the rum traffic.

He hoped much success would follow temperance work in Bloomfield; he came from a place where the citizens had for years refused license to liquor shops, and the results were highly gratifying. Mr. Dodd made an earnest and forcible plea in behalf of the union of all temperance workers and well-wishers, by which the victory can be secured and the curse of intemperance removed from the land.

Messrs. Batchelder and Bidulph gave some statistics regarding the number of

licenses granted in Orange, Montclair etc., showing that Bloomfield is supplied with liquor shops in the proportion of 3 to 1 as compared to East Orange and 2 to 1 compared with Montclair. This miserable state of affairs required immediate attention from all friends of law and order.

Mr. George W. Cook responded to this appeal to all good citizens to arouse and combine against the prevalence of the rum traffic in Bloomfield. He saw the time had come to discard all merely political names and unite against the rum power before it was too late. Citizens of every name must awaken to this important issue and elect men who will execute the laws. By giving place to one saloon in Bloomfield others have followed till now the number of licensed and unlicensed liquor shops was unendurable. The reputation and prosperity of the town were involved.

Miss Ufford, from Concord, North Carolina, spoke of the progress of temperance work in that State, giving some account of the efforts to benefit the children of that class hitherto termed "poor whites" in the South. Among these the principles of temperance were gaining a foothold, and she was much encouraged, thanking God for the privilege of working among the neglected white children of that State.

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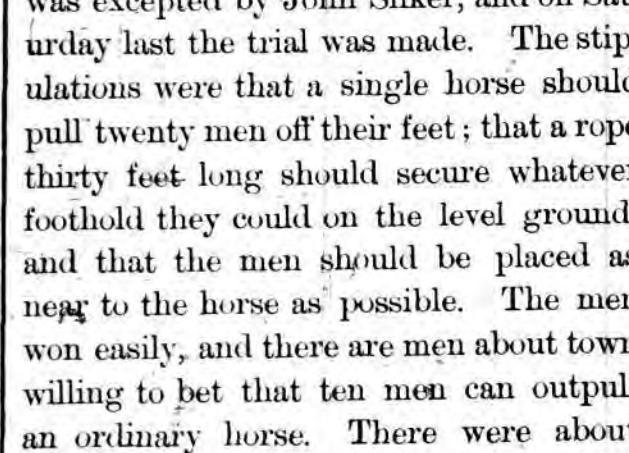
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